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SPECIAL NOTICE.

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The Influence of Thought.

"As a man thinketh so is he"

Gloomy thoughts weigh me down,
Ugly thoughts make me frown,
Cheerless thoughts breed repine,—
These are they which make me pine.
 Dreary thoughts,
 Weary thoughts,
Real things with their wings,
How they sing, how they sting,
As they reign
O'er one's brain!

Cheerful thoughts, light as chaff,
Merry thoughts make me laugh,
Peaceful thoughts respite give,—
These are they by which I live.
 Cheery thoughts,
 Merry thoughts,
Living things with their wings,
Thus they ring as they sing,
When they reign
O'er your brain!

Wauzeka, Wis.

—O. BYRON COPPER.

I am Master of My Fate.

BY FLORA PARRIS HOWARD.

Author of "Idols Dethroned and Dominion Over The Animal Kingdom,"
"Experience The Growth of The Soul," Etc.

This is the most important question that any soul has to solve, indeed, it is the question of all questions of one's life. And if I can Master My Fate, how can I do it? Shall I be mastered by circumstances, by conditions, by enemies, or shall I master them? Shall I be mastered by sickness, by any disease of whatever name or nature, or shall I master them all? Shall I be mastered by poverty—a lack of money to make my life a success—or shall I master such a condition? Shall I be mastered by an animal or an insect, or shall I master it and put it where it belongs? Shall I be mastered by planetary laws, as the world calls it because I was born under such a star, or the star happened to be around when I was born, or shall I master planetary law and become a law unto myself?

To sum it all up shall I be mastered by ANY condition in life of whatever NAME OR NATURE? or shall I master it? Which shall it be—Master or Servant? Monarch or Mendicant? Man or Slave? Which! I say shall it be? You must, yea, you will be compelled to decide for yourself whether you will master or be mastered.

We will give both sides of the question a fair show. First, the slave or servant side:—If our fate is irrevocably sealed from the beginning, yea, before we come into life, and planetary law, or any other law—I mean what the world calls law—governs us before we have life enough to govern ourselves, and we are fated to be just that, of what use is it to try to be any different? Now, if you are a machine, an instrument, an

your own, only being acted upon as by some outside power, why fight against something you have no power to prevent? If we are a foot ball to be kicked around, here and there, by circumstances and conditions in life, and have no power in and of ourselves to change anything in our lives, what use would there be in trying? Not any. If we are to have sorrow, trouble and affliction, and no inherent power of divine wisdom within us to overcome, and we have to bear it because it is our fate, why kick against fate?

What is fate? A myth. **THERE IS NO FATE. THERE IS NO INEVITABLE**, but there is a mastery. I am master! Of what? First, of myself, which is the all important part of my life, and it is the important part of your life to find it out. Decide for yourself whether you will be mastered by a myth called fate, or whether you will master that myth, and be master of yourself. Where is the dominion that God—infinite good—gave us, gave you and me? We have not accepted of it, that is all, and have accepted fate instead. Now if God gave man dominion, over what is it? **EVERY CONDITION IN LIFE OF WHATEVER NAME OR NATURE**. It makes no difference whether it is poverty, sickness, sorrow or trouble; you are master of it, if you will be.

Awake, and find yourself and the power within yourself that is God-given, for it is God in you.

Why sit and say "it is just my luck. I was born under such a planet." Get out from under it, if you were, and get under another that says, "I am master." It is all in you, not in the starry heavens. What kind of a God have you got that would make planets, sickness, sorrow, poverty and trouble rule you. You say "God sent them." I would not serve a God who would be guilty of sending me things that I would not send to a soul on earth. I would call it blasphemy.

God, the all-good, infinite power, never sent you anything but good. He could not send you, or give you anything unlike the love, purity and truth of Himself. Man has dominion over everything lower in

the scale of intelligence than he himself is. Whether he accepts of it, remains with himself. If he does not, he lets every condition overcome him. If he DOES, he overcomes the conditions. Jesus, the Christ, mastered every condition of life; and what is better He told us how to do it by finding out what TRUTH is. He said if we found it, (truth) it would free us. If we are not freed we have not found it. Find your Christ, your God-power within yourself, TRUST your divinity and free yourself unconditionally, and KNOW that every time you have mastered any disease, any trouble, or sorrow, any affliction, any poverty with all its power, you are mastering your fate.

Know that every time you are thinking thoughts of health, strength, harmony and love, you are mastering your fate—death. Know that every time you are mastering a storm of impatience, of lust, of anger, hatred, criticism, judgment, and of selfishness, you are mastering your fate—death. Know that with every pure, true thought of holy aspiration, of high ideals, of grander possibilities, of greater power, of life as a success, you are mastering your fate. Know that when you put out every thought of anxiety, of worry, of bitterness, of meanness, you are mastering your fate. Know that as fast as you overcome, put out of your life, any wrong thought, and in its place put a pure true clean one, you are mastering your fate. Know that by rooting out thought of envy, revenge, malice, and condemnation of yourself or of another, you are mastering your fate.

Know your God-power; then use it! Make strong affirmation of your divinity. "Say, "I am master of myself!" Say, "I am master of my conditions;" and say it till you know it, till it becomes a part of you, like the food you eat or the breath you draw. I care not what your disease is or what your conditions are, you are master of them all if you will be.

You have all power and are all powerful within yourself. No planetary law or hereditary law, has any power over you. You have all power within you,

therefore you are a LAW unto yourself. Make your own law and abide by it and KNOW that every time you think; "I am all health, I am all strength, I am all love, I am all peace, I am all good, I am all harmony, I am all right, I am one with the law of life," that you are mastering your fate—death. Know that every time you root out your diseased thoughts of poverty, and know you are all riches within yourself, and know the Almighty good is yours in abundance, you are mastering your fate. Know that every time you think: "I am rich," with the riches of eternal truth, you are master of your fate—death.

Ignorance of yourself, your power, in this advanced age, when life and growth is the law of progression, is a crime against yourself, which you, yourself, will answer for in misery and in death; for no one has power to stop your thinking but yourself. Say: "I am limitless, therefore I am master of my fate; I am God expressed, therefore I am master of my fate; I will be clean, pure, noble and godly, I will be all, and everything I wish to be; no one can place a limit on my power, and nothing can obstruct my path. I am master, therefore I am free, I am free!"

Your destiny, or fate, is not the sum of what you are, it is the sum of what you can be, if you will be, it is the sum of what you have made of your life, with the power that is vested in you for your advancement and the growth of the inner life, where no planetary law can affect you, or stop your progress, where you are freed from man's limitation, and grow into the limitless God-power of your own divine God-hood, which means true dominion over yourself and all circumstances of your life.

The astrology that was taught among the ancients, was, that man contained within himself ALL that corresponded with the solar system outwardly. Then man must know himself and be master of himself, else he cannot master his fate. "The wise man rules his stars; the fool obeys them." This is true of every condition that comes to us in this life, the man rules

himself, this makes him ruler of all things outwardly, the fool does not rule himself, therefore he is ruled by every outward influence to his own destruction, then he thinks "Fate" ruled him, and his life had to be so, because he was born under planets that were in a certain objectionable condition at the time of his birth, and he becomes a servant, or slave to any and everything that comes to him.

I am not content to have any planet, or anything rule me and my household, which is my own thoughts, "a man's foes are those of his own household." When we have mastered these foes, we have mastered our fate.

Know that when you search and find the kingdom of heaven within you, (perfect peace) you are mastering your fate.

Find YOUR God who will help you right HERE, and right NOW, to master; no other is of any account. Make your life a success; no other life is of any account here. In no other way can you prove these words true but by a PRACTICAL APPLICATION to yourself in every day life.

Let your faith in yourself be of that kind that takes no denial. Truth is only truth to him who lives it, IS it, proves it for himself; then, and only then, can he know.

Be fearless and loyal to yourself, and live up to all the light of truth you perceive hour by hour. Success awaits the one who will have it, and works to that end. Wisdom is yours; claim it. Let your courage and bravery be of that kind that says: "I will master," then know you are mastering your fate. KNOW that you are the living Christ, THEN YOU HAVE MASTERED YOUR FATE.

"Great is Diana."

And it came to pass in the reign of Roosevelt, Van Wyck being tetrarch of greater Gotham, that a strange delusion prevailed, and caused no small stir among

the people. There appeared in the streets and synagogues many, who having no reverence for sound doctrine, or for the chief priests and doctors, were persuaded that they had been healed of divers and sore disorders in a manner which is unlawful. Behold! they were fools and deceived, for they had suffered no illness, and knew not their own minds.

But the delusion spread abroad, and the number of those who foolishly sought to be healed by strange ministry, rather than die in a good and lawful manner, increased exceedingly. And the doctors and priests, whose profit was despoiled were sore dismayed and filled with wrath and envy. And some of them cried out, saying, "Sirs! This false doctrine has turned away much people, and there is danger that our craft, which has brought us much gain, come into disrepute. Behold! the temple of our sacred calling is profaned, and the silvery shekels which are cast into our treasury diminished. Is not the health of the people committed into our keeping forever, and shall not all other mouths be stopped? Peradventure this heresy will prevail, and many be led away and made whole of their distresses unlawfully, instead of perishing in an honorable and long suffering manner!"

Then certain of the chief doctors, lawyers, and priests gathered themselves together, and many counselled an appeal to the rulers. They said one to another, "Go to! have we not power to persuade the assembly? Behold! the deputies will make a decree that officers be sent out with swords and staves to punish heresy and sedition. It is meet that the malefactors be brought before the magistrates to show by what authority they do these unlawful works.

Then the doctors of physic cried out with a loud voice, with one accord: "Great is the god Æsculapius! Behold! our medicaments never fail, but when they do fail, it is but just that the will of the Most High be meekly accepted. Do not the multitudes who have been 'gathered to their fathers' and gone down to Sheol at our hands rest content without complaint or

questioning? Whosoever, therefore, doth not bow down to our god and do him homage shall be cast into a fiery furnace, seven times heated. It were well to die righteously and honorably rather than to have health bestowed through the counsel of the unlearned."

Then the doctors of divinity also lifted up their voices, saying: "Behold! these strange people close their ears to our reproof, and refuse to prostrate themselves before our altars! 'We have piped unto them and they have not danced!' They have profanely dragged down the teachings of Jesus, and made them common and practical. Let it be proclaimed that all who seek strength through strange doctrines, or give counsel to their neighbors to do likewise, be hanged on a gallows fifty cubits high. Then shall their carcasses be taken down and burned with fire, and the ashes thereof be scattered to the four winds of heaven.—Chronicles of Gotham.

Thought.

"That which is born from our thoughts is a spirit."—PARACELSUS.

The action of the mind, whether in contemplation of material or abstract conditions, is essentially constructive. Its potency in this regard places it at the head of all causation, and crowns its originator with the coronet of unlimited power. The unending array of beauty which pulsates in our surroundings, whether it be in the sublimity of the sunrise, the majesty of the ocean, or in the love that shines from trusting baby eyes, is the product of thought. The soft and soothing hue of springtime skies; the pulsing beauty of summer stars; the fragrance that reaches us from miles of blossoms; the thrill that stirs our hearts from orchestral harmonies; the sentiment that wings its way through the rhythmic numbers of the poet's creation, are all born of thought and by virtue of immutable law, immortal.

The life that permeates and vivifies all things

neither more nor less than thought. The attributes of hope and love and faith are born from its varied fertility, and he who thinks with *purpose* creates a bulwark of protection against "the slings and arrows of outrageous fortune."

The thing which properly directed thought cannot do has not been conceived, nor will it be. Its mighty transforming power is daily more and more in evidence, and ways and means for race and individual regeneration spring up as by magic in the pathway of him who dares to give it rein and trust it for results.

The fragment quoted at the head of this article comes singing down the cycles of four hundred years. It is the expression of a giant mind grown tall enough to pluck a blossom from the tree of truth, and its fragrance clings to it with a positiveness that will never desert it. The rivals who sneered at its author have long since been forgotten while his thought and fame will live forever.

The sentiment embodied in this statement has found much and varied expression in what we may term current mentation, and perhaps the simplest and best of these is the late oft-repeated aphorism, "Thoughts are things." For him to whom this is a conscious fact, the very air is teeming with an untold variety of entities, varying from the crude and uncouth to the fine and symmetrical, from the useless and vapid to the practical and salient, a vast and sliding scale along which rolls forever the wheel of racial progress and unfoldment.

We must then look upon man as having creative power in its most vital aspect, and we may also expect to find his environment in keeping with the character of his thought. The conditions which manifest themselves about him are of his own manufacture and are expressive of the mental plane upon which they found their birth.

Nor is his environment the only result of his thought, but what is of equal importance, his physical body and its (usually) varying conditions, are also the

product of his mental workshop. His thoughts of health are embodied in normally functioning nerves, duly vitalized circulating fluids well developed muscles, supple joints, clear eyes and a flawless skin—indeed a WELL body. While the above conditions supervene upon healthful thought, their opposites obtain when his thoughts run in channels of fear, doubt and despondency, and he is thus well or ill because of the potency of his thought.

Thought is essentially magnetic and attracts to it its like from all the universe. Given a condition of worry its vibrations reach everywhere and upon the return current floats all the worry of all the world, deluging this unfortunate victim with a load sufficient to swamp a navy. But thought is equally magnetic in attracting joy, prosperity or other good conditions. We have tried it and we know.

Solomon's aphorism, "As a man thinketh in his heart so is he," is daily and hourly verified by the individual and by the race. Upon the objective side of life we see it manifesting in the squalor and rags of the tramp and in the plenty and comfort of the well-to-do. Both are reflexes or fruits of mental action. The tramp thinks there is only rags and hunger for him and that is all he gets; they are the product of his thought. The well clad, well fed and purse full man has the product of his thought, nothing else.

St. Paul gives utterance to an injunction which yet another exemplification of the power of thought.

"Be ye therefore transformed by the renewing of your minds. Dear reader, just pause for a moment and think of the mighty signification of this expression; think of the wondrous results; think of the things to be accomplished and the method of its attainment and then be thrice glad that this power is at your command and within your own organism. Transformed, i. e., utterly changed by your own mental processes! Is it not worthy of your highest consideration? Health, wealth, happiness, and every

able thing in exchange for your thought, if you will *think* these things to the exclusion of all other thoughts. You can do this, for your mental states are conditions of your own choice. "Choose ye this day whom you will serve."—D. H. Snoko, M. D.

Imaginary Dangers.

"Of the whole number of persons supposed to die of disease," said the house surgeon of one of the hospitals, "at least 50 per cent are killed by fear."

In support of his statement he cited various cases where presentiments, prophecies, premonitions and general nervousness all played their part. Some years ago four criminals, condemned in Russia to die, were taken to a house and shown their beds, in which, they were told, a certain number of cholera patients had died. In reality, the beds had never been slept in. They were informed that they would be set at liberty if they would sleep several nights in the beds. They one and all decided to take the chances. At the end of the time prescribed two were uninjured and went free, but the others developed all the symptoms and died of Asiatic cholera. Two physicians determined to take advantage of the impressionable mind of a patient and prove a theory for the benefit of science. The patient had complained of an itching on his back. He was told that a blister would be applied. Instead, a common postage stamp was used, and it performed all the offices of the plaster which was not there. —From Suggester and Thinker.

Mark Twain on the Devil.

"I have no special regard for Satan, but I can at least claim that I have no prejudice against him. It may even be that I lean a little in his way, on account of his not having a fair show. All religions issue Bibles against him, and say the most injurious things about him, but we never hear his side. We

have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is irregular, it is un-English, it is un-American, it is French. Without this precedent Dreyfus could not have been condemned.

"Of course Satan has some kind of a case it goes without saying. It may be a poor one, but is nothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an unpolite publisher. It is a thing which we ought to be willing to do for any one who is under a cloud.

"We may not pay him reverence, for that would be indiscreet, but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the loftiest order. In his large presence the other popes and politicians shrink to midgets for the microscope. I would like to see him. I would rather see him and shake him by the tail than any other member of the European Concert."—Harper's Magazine.

Art of Concentration.

BY LLOYD JONES, MILWAUKEE, WIS.

The aim of psychology is not alone to be theoretical but also practical, and if it has failed in that it is useless to humanity. But, on the other hand, if it can be successfully applied to the betterment of mankind, its mission has been fulfilled.

We cannot avoid psychological conditions; they form part of our lives and it becomes our duty to make use of the principles set forth in the lives about us if we wish to be practical, up-to-date students of nature's greatest gift.

During the last few years experimental psychology

has taken many "new departures," but writers along these various lines have evidently neglected pointing out the principles ever brought before their notice, which would tend, if any attempt were made to apply them, to strengthen the character.

Hypnotism has taught us that the most potent agent is auto-suggestion. But alas! Hypnotism has stopped just where it should have begun in this direction. It has said, "autosuggestion is that power of self which can be developed so as to control the mental and physical desires and even regulate the various functions;" it has told us that autosuggestion was the medium through which we could reach a higher standard, but, through it all, I fear that it has neglected the building of character or personality.

As the ability to control the self is essential in the development of personal magnetism, but little could be accomplished without the power of concentration.

Concentration is that power of the mind which enables it to dwell upon one subject, and one alone, to the exclusion of all others. This does not mean that *monomania* should be developed, but rather a power of mental activity, which will alike tend to strengthen the reasoning powers and the ability to *strive* to reach and *often* reach a coveted goal.

Through personal experience in the practice of concentration, which has covered a period of several years, I have come to the conclusion that a graduated series of lessons, such as I give below, will be of more material aid toward strengthening the mind in this capacity than a merely experimental series would do.

Both self-control and concentration—two important steps in self-culture—are dependent upon each other in a great degree and should be practiced in conjunction; the result will be to give power to the individual.

At the start it is desirable to practice alone and, if you have the time take about half an hour in the morning, say from 9 to 9:30 o'clock. As a general rule the mind is clearest at that part of the day, but, if that time is inconvenient, choose any other portion of the day that you can spare.

The most essential step is to get the mind in a clear, undisturbed state; to accomplish this retire to some place which will insure solitude and quiet. Have the room comfortable and not too light.

Spend about fifteen minutes prior to the actual work in rest. Relax your muscles and close your eyes and, for the space of a quarter of an hour, lay aside your mental abilities and functions as much as you can.

The reason for this is obvious. You are preparing the mind through the medium of passivity, for a hard task, and, at the same time, you are gaining much toward self-control; you are giving the nervous system one of *the best* tonics it can have—REST. For, remember, *sleep* does not always bring rest, but passivity does.

After having spent the allotted time in this condition choose some object of simple outline, such as a spool of thread or a bottle and place it on a background of some contrasting, yet harmonious color. Be sure that it is in a good light so that the eyes will not be injured.

Take up your position directly in front of the object and gaze at it intently, studying its outline, its proportion and its color, if it has any definite ones. In short, absorb your entire attention in that object. Vary the experiment occasionally by closing the eyes and reproducing the image in your mind. Don't let the object escape you for a moment.

Continue this practice for the remaining fifteen minutes, and if your time is not limited, practice in this manner two or three times a day.

From day to day vary the object and, as the work proceeds, choose several objects in succession. If you are of an artistic nature draw the outlines, but, if you are not, don't attempt it.

Keep up these lessons, varying them to suit your taste until it becomes a pleasure to fasten your mind on one subject, whether this be attained in a week or a year.

The object of these lessons is simply to train the

mind to be obedient and *to study one thing at a time*, and to study it well.

To be "attractive" is the aim of most men; women, as a general rule, would undergo almost any sacrifice to possess that quality. Every member of the human family apparently desires to be a part of that great life that is ever surging to and fro, and to be a *potent* part of it. He desires to be respected among his fellow men if he has one iota of pride left.

Even the greatest rogues love companionship, and, more than that, to be felt as a force in the company with which they associate.

If beauty were the requisite there would be but few among us who would have the power to attract. Most of the leaders in human affairs have been people of remarkably plain countenances, and yet who wasted the time think that they were really homely?

I offer a few suggestions, with comments, which I believe play the all-important roles in the art of personal magnetism, and which, if they are noted, will prove valuable in the power of making impressions.

They follow:

1. Frankness of manner.
2. A practice of looking people squarely in the face.
3. A firm handshake.
4. A sober, earnest countenance when dealing with strangers or in matters of business.

In these four rules are embodied the four most essential features possessed by people of attractive force. In some it is inborn to live them out; in others it may be acquired.

As a hypnotist I have had urgent need of all the personal magnetism at my command, and during my experience in using psychic means as a therapeutic agent I have taken especial notice of the fact that he who aspires to control others must prove himself worthy of the confidence that is placed in him. He must be *looked up* to if he would hope for success.

He who has formed the idea that he can be of powerful character and a rogue at the same time has erred.

The blackest of criminals may be an attractive man, but his is not an influence that will be coveted.

Psychology opens many doors toward a clearer light, but none so practical nor directly pointing the road to success as that of character.

There is no limit to its cultivation; cultivate it always.

There is no specified time for putting it into operation; use it all the time.

From the cradle to the grave life is a hard battle; the pleasantest paths are strewn with thorns; the world wants none of yours. Keep your troubles to yourself and interest yourself in your friends' misfortunes.

Let him who would seek to make the world respect him go among men as one of them, and to him shall come the crown and the glory due him, and upon him shall be bestowed the greatest gift his fellow men can bestow—a lasting memory and the oft-repeated assertion that “the world has been better for his life.”

For he who lives out the sincerity of his honest convictions shall find a place in the hearts of men. His force shall be felt, his precepts followed and his memory honored. His teachings shall have been the unwritten sermon of an honorable nature; his personal influence the potent factor that draws all men to him.

By the tenor of your own lives prove to the world that psychology is practical; that it dominates the world; that you are its disciple and that you have developed in yourself the force of character which expresses itself in your actions, words and appearance. You have wrought these wonders by self-cultivation. That which seems to the onlooker a personal magnetism is the force which is generated by right thought and right speech—in a word, character.—From Suggestive Therapeutics.

Proximity of Peace.

A man may climb to that sublime height where heaven is so near that it seems as if he can reach out

and take it. Then comes along the old devil of self-will, arrogancy, pride, ambition or some other thing connected with his organism, and causes him to just miss the divine state by a mere hair's breadth.

Each morning commences a new opportunity for going forth to victory. Could we live one perfect day we should never again be content to pursue the way of death and unconsciousness. But we look back to yesterday's failures and get discouraged. Push forward, regardless of the dead issues of the past. You can't bring back lost opportunities, but you can do our best in the present. But they are few who do their best. They do but half what they might do. They continually trust in another day in which to do the unfinished work, and thus continually postpone their peace of mind and their higher power of usefulness. Thus may this postponement go on year by year until we lose all hope of attaining to the perfect life. With the loss of hope we are in a most deplorable state, and for the first time all is darkness, for we have fallen into the bottomless sea of sense slavery. Peace is always near at hand yet ever distant, for we voluntarily repel it by our deliberate acts.—From The Oracle.

A Great Secret.

[From "Star of the Magi."]

"Take heed and be quiet; fear not, neither be faint hearted"—Isa. vii, 4.

It is said of the Buddhist philosophers that they are the most self-contained of men. They are quiescent even under very embarrassing circumstances, serene when the rest of the world would be turbulent and happy when the rest of the world would be miserable.

Their state of mind is certainly enviable, and if it is the result of their religion then we ought to be their successful competitors in these respects, for our religion is as much better than theirs as a full grown

man is stronger than a boy. If anybody has at hand the material of mental peace it is the Christian who understands the New Testament.

On being questioned as to his secret, a famous Buddhist once replied, "I never get angry, because it is not worth while, and I never worry because it does no good." He had disciplined himself along these lines until he had acquired as firm a control over his rebellious thoughts as a skillful driver has over his team of spirited horses. The horses recognize the iron hand which guides them and learns to be obedient. So the thoughts, the impulses, the passions can be forced to do what the soul bids them do. They can be held in check, they can be forbidden to mutiny, they can be made docile when they know they have a master.

If you could abolish anger and the resultant crimes and agonies and heart aches and heart breaks this world would be a very different place to live in. It is really the cause of half the ills to which flesh is heir. No man is just when he is angry. He is simply a runaway horse, who in the wild frenzy of temporary insanity dashes the carriage and himself to destruction. Anger is a delirious impetuosity which makes the heart beat like a triphammer and sets the brain in a whirl which renders a sound judgement impossible. Anger is generally egregious folly, followed by a loss of self-respect and by stinging regrets. Habitual anger creates physical disease, and when it is sufficiently vehement it may cause sudden death. It is practically a form of blood poison, destructive alike to health and happiness. Anger may be classed as one of the stupidities of weak human nature. The control of your temper is absolutely necessary if you are to be a good citizen, a loving father, a faithful friend or a worthy Christian.

If we could also overcome our tendency to worry we should change the whole complexion of life. We should be stronger, healthier and happier. Worry is not remedial of disease, but is causative of it. To

have that degree of anxiety which prompts us to do what we can to prevent an impending evil is stimulating and invigorating. It calls out all our latent capacity, puts us on our mettle, quickens the pulse and sometimes develops a heroism which seems incredible. The man who has never been in an emergency and has never made himself the master of it does not know how much character he has and has missed one of the most glorious experiences in the career of the soul. At such a time the man actually quivers with life; his nerves thrill with a new sensation; he is in a fight with fate, and to win the victory will be a precious memory forever.

All that is legitimate is in accord with a religion which tells us how to hammer ourselves into shape when we are in the fiery furnace. But by worry I mean that useless brooding which saps your strength because you live in the trouble before it comes and again live in it after it has passed. I have known persons who never seemed to be happy unless they were trying to make themselves miserable, who always wanted something other than what they possessed, were everlastingly discontented because if the sun shone on Monday they were sure that there would be a tempest or an earthquake on Tuesday. Worry for worry's sake is a poor rule to adopt.

God still lives. The world has many beautiful spots in it if you will search for them. The habit of dwelling on the evils which beset us rather than on the pleasant things we may enjoy is almost criminal. The religion in which I believe teaches us to look at the bright side and to ignore the dark side as much as possible.

A sweet temper and a contented soul are treasures worth working for. With God above you and heaven ahead of you you ought to bear with patience, and by being cheerful you give good cheer to others. If the Buddhist can attain that eminence with difficulty the Christian with the New Testament in his heart must be able to achieve the task more easily.

This whole matter is largely under your own control. You can give yourself a loose rein, let your passions drive you whither they will, and plod through life with a load whose weight you have exaggerated by your mental attitude, or you can keep yourself well in hand, create a tendency to make the best of hard experiences, and so surround yourself with high and encouraging thoughts that when it rains you will think of the sunshine instead of thinking of the rain when the sun shines. You cannot fulfill the spiritual law or realize the blessedness of life unless you stifle the querulous and cultivate the acquaintance of whatever can make you strong in body or cheerful of soul. Determine to be happy and you will be surprised at the amount of happiness which will come to you.

GEORGE H. HEPWORTH.

Bodily Immortality.

[New York Recorder, April 6 1896.]

A new religious movement that is attracting more than ordinary attention on account of the remarkable claims made for it, was launched in the Lenten season in a course of lectures delivered by Paul Tyner, in the Church of the Messiah, at Park avenue and Thirty-fourth street. The central idea of this new religion is contained in the startling assertion that humanity is now about to realize, as a general condition, the power of perpetuating life in ever-increasing fullness, strength and beauty, in indefinite, eternal, prolongation of youth, not of age, decline nor decay. The immortality of man, it is now declared, is a quality or attribute which he is at last able to demonstrate on the objective physical plane as well as on the subjective spiritual plane.

Life in conscious growth being an immutable and universal law of nature, and the possibilities of human unfoldment in the attainment of knowledge and power of expression being obviously illimitable, this new teaching insists that man has only to come into a clear

comprehension of his true nature, physically and spiritually, to assert and actualize the supremacy of his will over all conditions menacing the fullest life and health of the body in any degree. Not only that final dissolution of the body we call death, but all sickness, disease, infirmity or weakness of every sort and description are absolutely conquered and overcome—compelled to give way to the conscious recognition of the law of life in ever-expanding growth—as the darkness of night is dispelled by the morning sun, the supposed opaqueness of solid substances by the penetration of the X-rays.

Ponce de Leon's fountain of perpetual youth has at last been found says the teacher of this new gospel, and on the continent in the history of which his venturesome and romantic quest has so long been but a pathetic and fascinating chapter. At last the search of the old alchemists for the elixir of life has ended in the realization of man's power over death. Not merely as dream of poet or romancer; not as far-fetched fancy of mystical recluse enmeshed in the mazes of his own filmy abstractions, the secret of perpetual life is now disclosed in the light of material advance, as a law of nature resting on a scientific basis, and demonstrated by concrete fact and familiar phenomena.

This, at least, is the position taken by Mr. Tyner in the lectures referred to—a position which, in an interview with a reporter for the Recorder yesterday, he seemed to be prepared to support and prove by a very thorough equipment of facts and reasoning, lucidly, definitely and convincingly stated, and which there can be no doubt of his holding in all earnestness and sincerity, as his own profound conviction.

Asked to sum up briefly just what his discovery means in our every-day, familiar, practical life, Mr. Tyner replied:

“Racial recognition of the truth of immortality in the flesh must, in the next hundred years, lift humanity as far above its present condition as that condition is beyond the life of the beasts that perish. Almost

inconceivable advances in art, literature, science—in fact, in every realm of human activity—are at once opened up. Death and disease will become as abnormal as the black plague—once deemed an inevitable visitation of Divine Providence in great cities; poverty and crime will be as unknown among civilized people as cannibalism is now.

“Life is the one thing that every one desires more than anything else in the world. For another year or so of existence the millionaire willingly gives up his gold; to prolong the life of a beloved one, no expense, no pains, no sacrifice is deemed too great. Everywhere to-day in civilized lands we deem it the proudest achievement of science, the greatest utilization and exercise of the ‘resources of civilization,’ that the general death rate is lowered and the average length of life increased. The one awful shadow that broods over all our joys, the skeleton at all our feasts, the usurping fear that tyrannizes over the world, is the uncertainty of life, the constant consciousness and constant terror of ‘the destroyer, Death.’ For this uncertainty and this despair, the new thought substitutes an absolute certainty—an absolute realization in flesh and blood—of life, life always, fuller life and life more abundant, in the individual, in the family, in the city, in the nation, in the race. Darkness and shadow, fear and dread, weakness and pain, all depart to make way for light and joy, certainty and strength in ever-increasing fullness, beauty and majesty.

“This will not come all at once, of course, but even in its beginning, even to those who realize it only in degree, for one reason or another, the truth in its fullness and realization, I believe will be in plain sight. Like Moses on Mount Nebo, our eyes shall be gladdened by seeing the promised land, even if we may not enter it in the body that has carried us through the wilderness.

“For all who are suffering under the pressure of social conditions, for all who are striving with heart and brain and hand in various directions to find a way

out of the present conflict and unrest, this new gospel must appeal with special force. Freely and without price it offers to all not merely a heaven beyond the the grave, but a heaven here and now; harmony, happiness, health, strength, power, freedom; and all with these, real riches beyond the dreams of avarice, riches beside which the fortunes of our multi-millionaires, all put together, would form but a beggarly pittance.

"You and I want for ourselves personal beauty, strength, health? Well, all these the new gospel offers us. Do we mourn the loss of a loved one? More than consolation is promised, literal and absolute proof of the truth that, 'He that believeth shall live, even though he were dead.' And the cry of your rich young man, or rich old man, is, after all—though hidden deep down in the heart—'How shall I gain eternal life?' Eternal life, with all life, really means—enjoyment of living—is placed within our grasp with an emphasis on the gain and its immediate and concrete reality, that makes its cost seem ridiculously small.

"To the unlovely who seek loveliness; to man, maid or matron mourning the fading of all these endearing young charms that arrest and hold fond gaze; to the sick, who desire health; to the infirm, who would be sound; to weak, who would be strong; to the ignorant thirsting for knowledge; to the awkward desiring grace; to the aged, who bewail the passing of youth; to the poor, who pine for riches; to prisoners and captives of poverty or riches, vice or crime, inside or outside stone walls or iron bars; to all who sigh for freedom, the fulfillment of your desire is offered here and now, on this earth and in new glory of flesh and blood."

"Shall the wicked and sinners have everlasting life?"

"There are no wicked and sinners," Mr. Tyner replied promptly. "All so-called sin and wickedness are but forms of selfishness, and selfishness is simply spiritual blindness. If he who is not without sin may not cast stones of condemnation, he who is really sinless will not condemn. Christ opened the eyes of the blind, wasting no time in judging or condemning

either the blindness or the blind man, except as light condemns the darkness, by displacing it. After all, in the individual and in the mass, from the least to the greatest, from the most ignorant to the wisest, from the most vicious to the most virtuous, the crying of humanity to-day is the cry of the dying Goethe, 'Light, more light!' And for us all, the cry shall be satisfied in the future, as it has not in the past, by ever-increasing fullness, intensity and duration of life."

A Primary and Fundamental Lesson in Soul-Culture.

This is taken from the first number of "Now," a new Metaphysical Journal, edited and published by our friend Capt. H. H. Brown, at 521 Turk St., San Francisco. We welcome the new comer most heartily and wish it and its worthy editor the success which they justly deserve.

Soul Culture is an attempt, in the present evolution of man's consciousness of his being spirit to systematically cultivate his spiritual faculties. In his consciousness of his physical powers he has learned to cultivate them; conscious of intellectual powers, he has learned to discipline them; conscious of esthetic powers he has learned how to develop them. In like manner he is now becoming conscious of the possession of spiritual powers—(or, if the term pleases better, psychic or occult may be used)—and becoming conscious of latent powers within his being, he is learning to develop them. There are many schools in the New Thought. They each have Truth, but necessarily in the inception of so great a movement all contain misconceptions and errors. Since Soul Culture is only an extended application of the present methods and deductions of physical science and also a fuller unfolding in application to the whole man, of the philosophy of Evolution, its teachers believe it is freest from errors and most widely adapted to wants of the people.

It is based upon the affirmation I AM SPIRIT. This is only the application to individual Life of the larger affirmation ALL is Spirit. But let it be understood

that Spirit is the name of a Universal Something, known by various names. It stands for that "Power behind Phenomena," known as God, Allah, Brahm, Mind, Force, Energy, etc.

Science and Philosophy now know only unity. No matter what that unity is named, there is but One. This one thing which it is convenient to call Spirit, manifests in millions of ways; but no matter what its manifestations it is only a "mode of motion." Whatever this One may be, it is ever known to us as motion. This motion is called "atomic," "molecular," "etheric," etc., but is recognized also as a wave motion called Vibration. To man the Universe external to himself is known to his reason as Vibration, but to his consciousness is known as Sensation.

All the different manifestations of the One Infinite Motion are only different rates of Vibration, and these different Vibrations produce different Sensations. We name both the cause—Vibration—and the effect—Sensation—the same. The definition of heat in college text-books is: "Heat is either a Sensation or that which produces a Sensation." The difference between rock and plant, light and electricity is only the difference in speed of atomic Vibrations and in rate of wave Vibration.

Thus the child-man's ancient idea of duality which has pervaded and dominated thought up to the present time is fast passing away and instead of two forces, antagonistic as Good and Evil, God and Devil, but One is recognized. It is Motion, and is non-ethical; but is by man for his own convenience and by results termed good or bad, as these results, which in him are Sensations, are to him pleasureable or otherwise. Such is the present status of science and philosophy.

Soul Culture is in perfect harmony with these deductions and supplements them by declaring that it has demonstrated Thought and Emotion in all their forms to be also manifestations of this One force, and, like all other forms, are subject to law and to conscious control.

That they are modes of motion is demonstrated by telepathy, clairvoyance and psychometry. And these faculties of the soul are, like the five senses, only different sensations responding, as the senses respond to low Vibrations, to still higher pitched Vibrations of the Universal One. These soul faculties—called "spiritual gifts" by Paul—are as amenable to cultivation as is the talent innate in each person for mathematics or for music.

Man has thus within the range of possibility to control through Thought his own life and be his own destiny. With many this control is a probability. It is the object of Soul Culture to make it possible for each individual to recognize these finer sensations and to choose to what Vibrations he will respond, and by this choice to avoid sickness, failure and unhappiness.

As the ear of the leader of an orchestra is trained to catch the note of each of twenty or more instruments, so can consciousness be trained to recognize many additional Sensations; those that reveal a larger external world surpassing eye and ear in the range of vision and sound.

Each individual as an Ego, being an indivisible part of the One, and a manifestation of the One in the One, possesses latent, infinite possibilities. These lay in the sub-conscious part of his nature—(called by some the sub-conscious mind)—and gradually are unfolded into consciousness. All power and wisdom are there. If, therefore, he desires health, knowledge or anything, he only needs to let that which he possesses sub-consciously, flow into consciousness. Intuition and inspiration are the faculties through which the Ego thus makes revelation.

Health is the normal condition, and sickness the result of wrong thoughts or emotions that have closed the channel of Life's manifestations. Because of this very mental condition the sub-conscious power finds no outlet through the body, and like a field when irrigating ditch is dry, the body withers. With right

emotions and thought the conditions of health can be restored and maintained.

The first mission of the Soul-Culturist is to "let" Life's current flow from the inner fountain and by expression know perfect health. Therefore the power of choosing and holding right thought is to be developed.

It is thus by conscious choice man becomes the controller of his life, the Master of Fate; has, as a "Son of God," entered in his own. As "the heir of all the ages," has found that he "possesses dominion over all things." The Redeemer looked for, the Second Coming of Christ is not a personality, but a Thought. It is a movement in spiritual development. The dawn of the millenium is here in man's conscious recognition of himself as Spirit and as an indivisible part and manifestation of the One Universal Spirit.

The Spoken Word.

The spoken word. Why do we recommend it? Because by its use our bodily and mental polarizations can be changed for the better. The spoken word is the keynote of all healing, the real power of suggestion, and the strength of every religious teaching. A broad statement you say. Let us see. Suppose you were to repeat the phrase "I am well," mentally or orally, and form the habit of doing so. With this affirmation you image upon the flesh body an impression, be it ever so slight. You say the word again; the image is stronger. You say it habitually, and strange though it may seem to the unbeliever, the body in time actually conforms itself to the state you have been affirming. "But says the invalid, "how can I say I am well when I am sure I am not well?" We understand; you love to speak the truth and it goes against the grain to affirm you are well. We admire your integrity, but let us set you right as to that. The real one I is not, cannot ever be ill. Do you understand this? The real ego, the inner, divine entity, the only self you need to recognize

anything about, is never ill. Now, since you love the truth so dearly, why do you go on affirming the untruth that that you are not well? The real self never gets sick; it is the external, the shell, the covering, that has become inharmonious; nothing more serious than that, we assure you. Therefore, can you not truly and safely affirm that you are well? It is the essence of truth to affirm that which is strictly true. You have been hugging the appearance and forgetting the fact.—From Universal Truth.

If you will but reflect a moment, you will say with us that that the power of the Roman Church to-day lies in its habitual use of established affirmations and forms. Should that church adopt an entirely new ritual it would go to pieces in a year. Suppose you adopt a word of your own, to be spoken orally, if possible, if not, then mentally, and see what comes of it. One word may suit you better than another. Affirm, for example, "Infinite life permeates every fibre of my being; life! life! life!" Or, "Nothing but my highest good can come to me!" In time, whatever may be the undesirable expression in the body, the physical will begin gradually to take on better conditions. Suppose one of your neighbors should come in every evening and warn you to look out for burglars. You might laugh at his fears at first, but in time you would find yourself possessed of a certain degree of fear, until it would be a positive relief to see a full-grown burglar, so habitual has become the tedium of your officious neighbor's words. Do not even say, "I am not sick," "I fear not evil," "My path is not in poverty,"—use none of those words which image negative impressions, but affirm, "I inherit an abundance of all that is." "I am well." "My powers to demonstrate are unlimited." "I am divine." How much more healing is there in the use of positive words.—From Universal Truth.

Many apparently highly endowed men and women

are but the expression of the mental states by which they are surrounded, both in the visible and invisible world. At times they express high and ennobling thoughts, clothed with intellectual vigor, but their words lack the solid ring of truth and soul power which always carry conviction, it matters not from whom the thought emanates. Such people are not guided by the Spirit of God, but are controlled by the mind which rules matter.

To obtain the guidance of the Spirit of God,—which has been promised to all, irrespective of church or creeds,—two things are necessary: first, a dedication of all to God,—body, soul and mind, without a single reservation; second, a willingness to follow the guidance, no matter where it leads or how difficult the way may appear.—From the Estoric.

A world of guessing and speculation is devoted to the matter of taking cold. Sudden exposures and the like are generally supposed to be a principal cause. Yet the Russian peasant and the American Indian will heat themselves in a sweating oven and then rush out to roll in the snow or plunge into the water, which may be icy cold; and this both with impunity and obvious benefit. And these facts led Dr. Alexander Wilder to declare, in the *New Cycle*, that we seldom if ever take cold except when weary or depressed in spirit or in physical condition. * * *

“When we are cheerful we are safe from disease; when we are depressed and downhearted we are in danger. Then, the epidemic or morbid influence in the atmosphere or exhaling from the earth is likely to find us in an “open door.” The symptom known as “taking cold” is a common premonitor. There are comparatively few complaints that are not introduced with that antecedent.

“The best sanitation consists in having a good aim in life, a hopeful disposition, a purpose to make the best of affairs and a predilection of being cheerful and contented. We insist, in short, that the origin of

colds, with their sequences, is in the nervous system and that the healthful condition of the nervous system is more from mental and moral causes than from external agencies.

"In short, the best preventive is, as has been already suggested, a cheerful mind, firm conviction and purpose inspired by principle. Firm resolve alone often drives away disease. It is one's salvation to be worried. The passive, negative condition, the drifting habit, is next to inoculating one's self with a virus, and should be got rid of as we would refuse infection from any cause"—Ex.

The Message of the Years.

Gone and forever swept away from men's minds is the horrible fancy that has disfigured the spirit of goodness which is the energy of the universe! The burning hell of our fathers is no more. The reign of fear—that festering horror born of the darkness of ignorance, begotten of man, nursed by man, cherished by a rotten priesthood, feeding on superstition, tyranny and oppression is blotted already from our remembrance. Ah me, to what a ghastly mockery did they twist the words of the fair Christ. "God is love!" An old truth, a new truth, an ever wonderful, ever new, ever changing, yet unchangeable truth—and yet, what did they make of it?

A hideous mess they made of it!

There be no such fools as men.—From Suggestive Therapeutics.

Sparks.

Not by telling your neighbor how wrong he is, but by showing him how right you are, will you win him over.

Friends don't forget there is some good in this world besides Mental Science.

The right use of right ideas explains the whole secret of success.—Mail Order Journal.

To do business right, treat people right.

Do not look at "your" truth so intently and exclusively that you fail to see the truths which others have found.

"Fear is one of our most powerful enemies; it attracts disease, poverty and other adverse conditions. Cultivate the power of resistance by positively defying disease, and you will unconsciously become Master of the situation."—Esther Dye, in the Medium.

Thought is creative force in activity.—D. C. Cone.

Many would improve and develop faster if they would stop investigating for a while and put into practice what they know.

To heal is to lift the consciousness above the plane of sickness and so to remove the causative inharmony from the mentality. And this cannot be done without an uplift of the ideals and tastes and inclinations of the person healed.—A. P. Barton.

If you would become healthy and strong cease your craving for sympathy in your present position. Sympathy is weakening and paralyzing our efforts at self-assertion and mastery.

Never tell people how sick or weak they are, but how strong and powerful by nature as images of God.

The science of mind is more than a system of curing disease. Its true mission is to reveal to men their inherent powers and possibilities.

Stop whining and begging for the things and qualities you wish to possess. Rise to a consciousness of your might and *demand* your own. Beggars get only the crumbs. Masters get all they want.

Peaceful assurance of life and the destiny of life. This is the "peace of God which passeth understanding." It is the quiet consciousness of power that is the only antidote to impatience, irritability and the blues.—The Life.

"If we would hear and understand the voice of angels, we must go up the mountains of light, purification, temperance and simplicity."

"Little minds are apt to be impatient and often go into extremes in their excitability and desire for success, and thereby retard the very things for which they are so anxious."

"The mind of man is often like a house of which he is landlord. Bad tenants are more easily admitted than removed."—J. C. Street.

Teach me, then,
To harmonize the discord of my life,
And stop the painful jangle of these wires."
Valdesso.—That is a task impossible, until
You tune your heartstrings to a higher key
Than earthly melodies.

—Michael Angelo.

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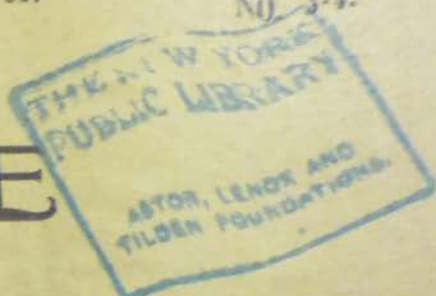
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